



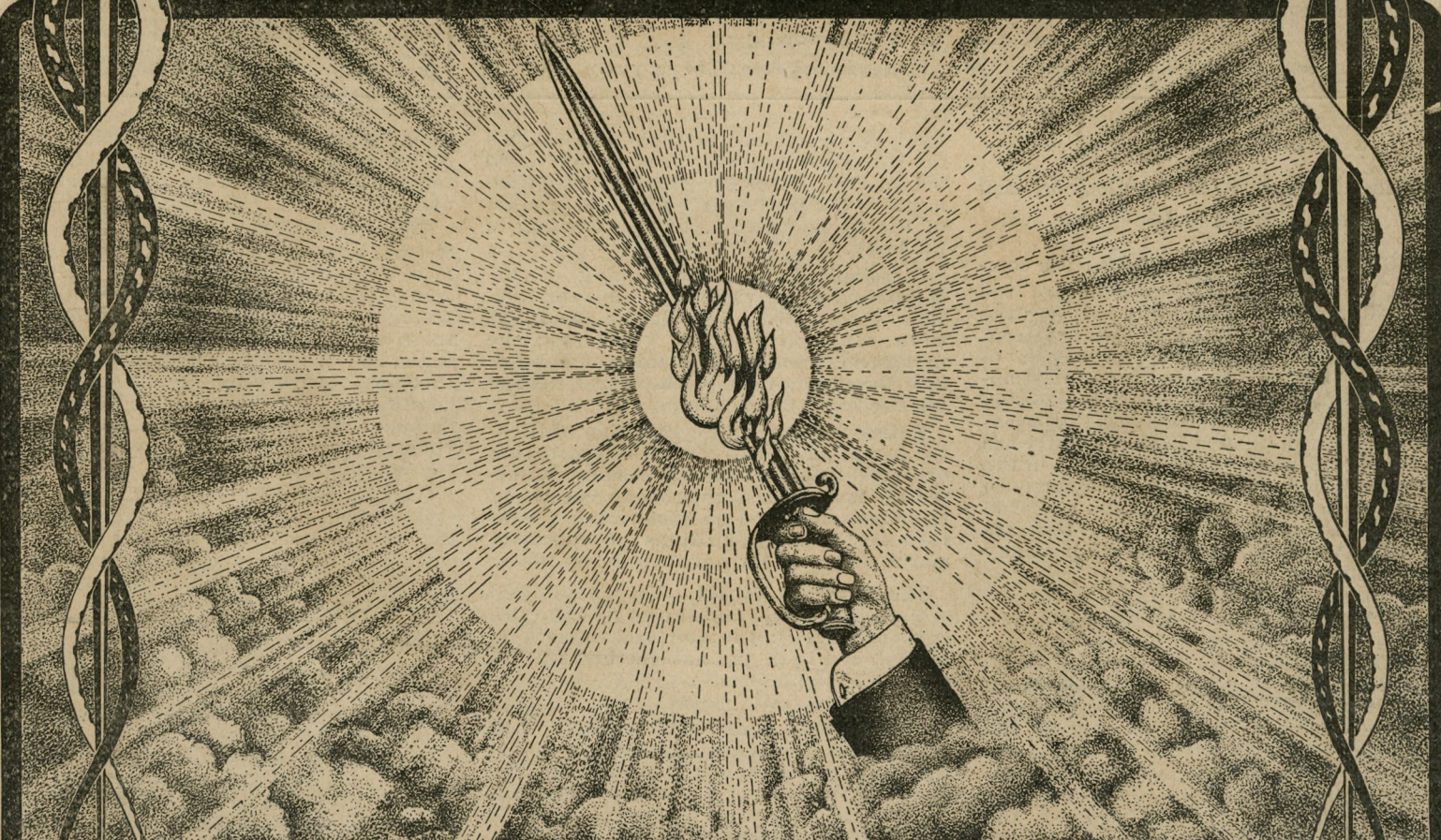
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

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SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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Estero, Lee Co., Fla.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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Whole No. 582.

## Religion a Vital Bond of Unity.

Retying or Remarriage the Actual Meaning of the Word Religion; True and False Religions; the Pretensions of the Modern Christian World.

KORESH.

THE TERM SCIENCE literally means knowledge. The science of religion means nothing more nor less than the knowledge of the laws governing our religious relations. The term religion signifies a tie or bond of unity in that relation to which we are obligated, which may be either true or false, dependent upon the character of the unity, whether it be to the good and true, or to the evil and the false. Man may be bound to the devil and satan; or to the Lord God. The conjunction of God and man, a bond of unity involving the marriage of the Bride and the Lamb, constitutes the true religion. Such a unity does not now exist in the religions of the world which comprise the prevailing systems. They are, therefore, religions or bonds of unity which tend to disintegrative, rather than to integrative powers. It must be remembered that religion, meaning a tying-again, pertains to the uniting force or the bond of unity, and not to the code of morals which a religion may involve. The religion is strictly the marriage.

The Christian religion has been the supreme one of all the religions included in the last six thousand years of the great Zodiacal cycle. This is because the Lord Jesus was the highest type of manhood, the centrally developed, because maturing at the point of conjunction of the solar and lunar cycles, thus constituting the apex of unity between the ecliptical and equatorial biological precessions. He thus became, in his generation, the literal and veritable Son of God in a sense and degree in which no other man has attained. It is by virtue of his generation that the regeneration of the Sons of God may come to its fruition.

The term religion implies a separation or divorce, because it signifies a retying. This, of course, implies a previous conjunction and an untying. Those familiar with the progress of the higher types of religious activity of the centrally included peoples of Biblical history, will recall the fact that the course of religious progress has been marked by departures and returns of God's people through the ages; and that the Bible deals largely with the declensions and divorces of God's people from their Bridegroom, the Lord God. Hence the fact that a religion marks a return or a new development, and a new bond of relationship. It is for no other reason that the term religion (a retying) is employed to define the character of that union effected between God and man which awakens man into a higher relationship and a higher conception and application of the laws of life.

The world is about to awake to a new science of the laws of religious unity, not by the assumption of a relationship which does not obtain, but by the application of laws which will change the hearts and character of men. Men are demons, born in sin and shapen in iniquity. Justice does not enter into the operations of what the world terms human progress. Is it necessary to cite examples of the fiendishness of the human heart? Look at the progress of the war now waging between the two most representative nations of Christian and pagan enlightenment. Never was war waged with greater ferocity. Never has the ingenuity of men under the influence of the advanced stages of mental culture, been so displayed in the application of the engines of destruction as in the present war between Russia and



Japan. Look at the armament of the United States, one of the foremost so called Christian powers. We are building a navy commensurate with the aggregate powers of the Christian or the pagan world—for what? Ostensibly, not for the uses of war, but because we are afraid of the neglect to provide against the proclivities of the human passions; not because we desire as a nation to make war, but because we know the grasping tendencies of the human nature which, void of the love of God, but full of the avaricious proclivities of the unregenerate heart, are actuated by commercial greed devoid of the love of justice.

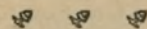
For the past thirty-five years we have come into intimate relations with the religious, social, and commercial world. In religion, it is, "To what church do you belong, and what is your religious creed?" In social life, "What are your financial and scholastic endorsements?" And in commerce, not how good your intentions, but "Can you pay your bills?" "I am not my brother's keeper," is the conspicuous label upon all of the transactions between men and men founded upon and grounded in the competitive system of human relations, distinctively *not* Christian, but most distinctively and instinctively pagan. In returning to the pure principles of primitive Christianity, we came into conflict with the prevailing so called Christian religious conviction, and were ostracised; but we were enabled, by adopting communistic relations, to commercially compete with the Christo-pagan forms and methods of the world. We could supply the better quality of goods at equally considerate prices; and we made our way commercially into the very stronghold from which we were ostracised on the religious principle—thus demonstrating the fact that the popular religion was only skin-deep, while the commercial principle is soul-deep.

We came down into the wilderness of Florida, partly to escape the commercial greed of the outside world. We applied to the Government for the convenience of a post office which was granted, and which we conducted to the entire satisfaction of the United States for seven or eight years—until one man who had settled (or tried to) in proximity to our communistic body, determined to dispossess us of this convenience. His social, family, and political ties were of the old order. He, through the "pull" he had with the political family of Lee County, flooded the United States postal department with his "Christian" lies—for he professed to be a Christian—until the Government changed the office from the center of town to an out-of-the-way place in the woods, discommoding about two hundred people to accommodate a very few people and to satisfy the vicious whim of one person. One of the principle charges against the continuation of the office at Estero proper, was that it was on the private grounds of Dr. TEED, which of course was not true—for Dr. TEED has no private grounds; whence it was removed into the woods, on

the private grounds of a disgruntled neighbor (?). The Government acted upon the principle of prejudice, and not justice; and therefore, it can be readily seen that genuine religion is not the actuating spirit, of any part of the world with which we have come in contact.

In Lee County, both our money and our votes count. This is the basis of very much of the friendship which marks the relations of our contact with the world outside of our Fraternity. Were it not for these, we would have to suffer the isolation incident to our departure from the religious and social sentiment of the world. We find that our religious, social, and political standing depends upon financial development and political registration. This fact enables us to analyze the character of that life denominated Christian in the present age of the world, and to emphatically prove the absurdity of any claims for the purity and goodness of the soul not born into a religious unity with the divine Center, Head, and Creator of the universe.

The world today is distinctively in the strong bonds of iniquity. Humanity is born in sin and shapen in iniquity. From this state of degeneration, it will be restored, and this restoration will be through the power of the Christ, the personal Savior of men. The law of this salvation is known to Koreshanity, and it alone possesses the science of its solution. Koreshan Universology holds the keys of the restoration of the human race from its state of divorce from God, to the remarriage, the union of the Lamb and Bride, whose Sons shall stand on Mount Zion and sing the new song, the song of Moses and the Lamb, which no man can know nor sing except the 144,000 Sons of God; the Lambs, standing on Mount Zion, having their Father's name written in their foreheads—their Father being the Lord Jesus, who was planted in the race for their regeneration.



#### THE SCIENCE OF THE GOSPEL.

The Universal Law of Reproduction Shown to Pertain to the Sowing of the Seed of Divine Life.

FROM THE WRITINGS OF KORESH.

"GO YE INTO ALL THE WORLD, and preach the gospel to every creature." This command or injunction was given to those whom the Lord commissioned to preach his gospel, or the gospel of the kingdom, when in the beginning of the age the kingdom was at hand. The commission was faithfully executed, so far as in that age of the world the nations were ripe for the reception of truth. The same Apostles and Disciples of the Lord who received that commission will again, in the reincarnation or resurrection from the dead, extend the doctrine as the world's progress and their development have provided for the more perfect enunciation.



The authorization of the Apostles to preach the gospel of Jesus, the Christ of God, was not intended as a license for the promulgation of a false gospel nor false interpretation. There are a number of sects self-denominated evangelical. Each has its own system of interpretation and its own creed. It has its distinct Lord and faith and baptism. This is a peculiar medley of heresy, foisting itself upon the world as the conservator of the Hebrew and Christian religion in its purity. The world is more than surfeited with this conglomeration of fallacy, or false religious interpretation, the foundation of all the imperfections found in modern Christian life.

In the beginning of the age the gospel of the approach of the spiritual kingdom was declared throughout the then developed world. By this we mean the world of humanity so far created as to be called *kosmos*, which means, that it had assumed that order of creation sufficiently to be named world or order of creation—that is, *kosmos*. The seed of regeneration (reproduction) was planted in the beginning of the age. The seed of God was contained in the Holy Spirit or seminal essence of Deity; it was planted by the operation of the Spirit, and died in the church according to the universal law of the death or disintegration of seed when planted, in order that its growth or regeneration should be insured.

After the seed-time and harvest of nineteen hundred years ago; there followed the death, declension, or falling away of the church. "For that day shall not come, except there be a falling away first, and that man of sin be revealed." After the seed was planted the church declined and the dark ages succeeded. Thus the deep sleep fell upon the God-man, the Christ who was planted in the race by the Holy Ghost; and while the church (men) slept, the enemy sowed tares in the same field, so that every human form under that circle of influence, became the garden or field for the seed of God which was first sown, and also the field for the tares which were sown while men slept—that is, during the dark ages. During this time, the two Witnesses lay dead "in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord [the two Witnesses] was crucified."

We have passed the thousand years, or the millennium as it is called; we are approaching the resurrection, and therefore the time of the harvest. The same gospel will be reiterated, modified by the enunciation of its scientific phase; and the Apostolic Succession will personally extend its influence. This may be easily comprehended when once the law of the resurrection is known in the light of its only true interpretation, on the basis of the rebirth, or reincarnation through birth. God the Father came into the world from the spirit, by the law of gestation and birth. Thus God was incar-

nate or made flesh. Every being born into the world is made incarnate, or made flesh by birth.

When the time is ripe for the further promulgation of the genuine gospel, the Angel, an illuminated Man, flies as John declares, through the midst of heaven with the "age-lasting gospel." The Lord Jesus came with the age-lasting gospel; that gospel was for that age. We now have a new age, and the Angel comes with the age-lasting, *this age* lasting (everlasting) gospel to preach. This is the gospel of the Word or Logos in its scientific phase, bringing the kingdom of God to earth.

## New Century Studies and Reviews

Lucie Page Borden

### THE CORRELATION OF FORCES.

The Application of This Law in the Biologic World; What the Great Discovery Means to Science.

THE INTERDEPENDENCE of the various parts of Nature is a striking example of the kind of moral harmony which has brought all relations into one sublime unity. There has been much regard for the opinions of many who want to penetrate the inner chambers of the universe. There are famous men who love to be put into the so called scientific newspapers as correspondents. We know that these men are searching for some larger view of Nature, and in their researches they constantly try to avoid all influence in any manner prejudicial to the commonly accepted line of mental concepts.

The correct conception of the universe was only known to one man. The light has not broken upon the scientific world from any other quarter than that of the mind which discovered and formulated the Korreshan System. The remainder of the world is in ignorance of the laws of motion, of gravity, of levity, and of the transposition of substance, simply because it has not grasped the principle of a central receptacle for wisdom. The revealed law of the cause of motion settles the question of a central mind. The first cause of motion is mental activity; the secondary cause of motion is the energy of electro-magnetism. The supply of energy is incessant and unfailing because of the great law of the correlation of forces which serves to conserve universal life.

By the phrase "correlation of forces" is meant the conversion of one kind of energy to another, as for instance, of heat to light or vice versa. Now the correlation of mental forces supplies the universe with a constant succession of great minds in whom the phase of truth suited to the age is made manifest. The transposition of force from Moses to Elijah gave the world a renewal. The Lord's mind was perfectly in rapport with both, as the scene on the Mount of Transfigura-



tion testifies. The metamorphosis of the flesh to spirit became the means of communicating a vibration to the physical universe when the Lord dissolved in the electro-magnetic fires of an incorruptible dissolution. The law of the correlation of forces requires another mind to combine the interior life of Moses and Elias together with that of the Lord himself.

There is a metamorphosis of forces in the physical earth in every part of the universe. The energy of electricity is converted into that of magnetism and vice versa. Now, these two forces are the physical correspondents of love and intellect. The Lord was the love which, in its metamorphosis to intellect, becomes light or wisdom. The world sees the correlation of forces exemplified in the diffusion of the laws of life and immortal being.

The combined efforts of the scientific world has been unable to penetrate the cause of motion because the law of the correlation of energy has not been understood in its application to the higher realm. The supreme intellect in its transition to love, and vice versa, supplies the motive power of the universe. These same forces in their physical or lower manifestations, which are magnetism and electricity, furnish by their reactions, the secondary cause of motion.

#### The Great Law of Analogy.

IT IS PERCEPTIBLE among those who have come into relation with science, that there are forms of life analogous to one another. To point out likenesses—that has been the fruit of years of labor on the part of those engaged in research. But when these essential points have been registered, yet another corresponding task is to be done. The real object of all these analogies is to be inferred by studying every such symptom of unity in order to deduce the correspondence that lies in the mind of the Creator. There are many persons who are not only unable to carry on this work, but are mentally inconsistent enough to refuse to listen to what has been written in regard to the matter. Analogical reasoning demands a capacity for careful research in the world of phenomena. It also requires the power of drawing conclusions.

Newton surprised his contemporaries by looking at the universe from a new standpoint. He readily seized upon a simple phenomenon as indicative of a whole class of phenomena, from which he deduced the law of universal gravitation. He was not only incompetent to follow that phenomenon to its logical limit, but he became the means of propagating a false deduction. The fall of the apple might have led the philosopher to consider the emplacement of all substances according to the laws of levity and gravity. He might have reasoned that since every quality has its opposite, the law of gravity must be circumscribed and limited by a coördinate. He reasoned from one phenomenon to deduce a general law, but without applying the law of analogy in a universal sense. Hence his conclusions were wanting in validity.

No one can rebut the testimony of those astronomers who think they find in the physical heavens a confirmation of Newton's theory, without a knowledge of the fact, primarily deduced by the law of analogy—the earth is a cell. It is believed among astronomers that Newton's theory of universal gravitation has accounted for planetary movements. No one showed the invalidity of Newton's hypothesis until the Discoverer of the Cellular Universe deduced the law of the emplacement of substances in the earth according to their own weight, and the fact that gravity is balanced by its coördinate force.

There are many readers of Koreshan literature who do not realize how interesting and delightful it is to compare the researches of the past with those instituted by the Koreshan Scientist, who begins to reason from what he has inferred and then demonstrated. There is a great deal of persistency in the work of one who has carried on his own experiments without trying to interest himself in the theory that has passed current for so many years.

The want of interest in Koreshan scientific writings was not due to anything more than a misapprehension of the manner in which they dealt with certain facts. The remarkable series of works on astronomical subjects emanating from the mind of a firm reasoner, has never been more in demand than at the present time. There has been no need to read the works of Darwin and Huxley, patient and untiring as were their efforts, because the new scientific thought found in the writings of KORESH, denies the purely conjectural and furnishes evidence of another character to refute the statements made by theorists. There has been more interest in Koreshan Science during the past year than ever before; and when college-bred men begin to awaken to the solidity of the facts presented, there will be a great deal more respect for the conclusions of one who abjures hypotheses and sticks to reasoning by analogy, confirmed by actual tests.

#### The Story of Mary Stuart.

THE LIFE OF MARY, Queen of Scots, is as fascinating today as it was to readers in the time of Scott. The problem which the young and interesting sovereign who perished at the behest of her own cousin, offers to romancers and historians, is as fresh as if it had never been exploited. The Bishop of Beauvais, whose name has been handed down on the bed-roll of ignominy, has not been more scathingly denounced than the haughty queen who signed the death warrant of her own kinswoman. The world has pardoned Mary for her caprices, but it cannot pardon the treachery which caused her death.

The perennial interest excited by the story has made it a favorite with fiction writers. The present season has been marked by an exceedingly subtle delineation of the character of Mary. The portrait is drawn without reference to the opinion of former narrators. "The Queen's Quair" is not an ordinary book, albeit the author follows the lines of historical accuracy



and does not infringe upon the incidents mapped out in the pages of Mary's biographers. A quair is a *cahier*, a little book as the author explains. He does not follow Mary to England as the sub-title, "The Six Year's Tragedy" implies. The study is not so much political, as personal. The contradictions in this many-sided being are illuminated by insight.

The men and women who were nearest to Mary loved her with a blind, impassioned admiration. How great her faults were none may disguise, but they were strengthened by the intrigues and plots that poisoned the air of Scotland—"a bevy of maids to rule wild Scotland" when the times called for hearts of oak. "Men enough of these latter days have broken their hearts for Queen Mary," says the author in his preface. The very fact that through the mist of years that separates her from our own day, the figure of Mary shines as fresh and as alluring as if a hundred books had not been written to smirch her fair fame, bears testimony to her greatness.

She could not carry the weight of the kingdom that was hers by hereditary right. Perchance she might have done so, had she found the right man to stand at her side. Not finding him she sunk under the burden. What was there in this woman, whose cruel fate has set millions of hearts to beating? She was a Stuart with the Stuarts' vices; but is she not an imperishable image of womanhood betrayed by her own sex, condemned to languish in prison and at last to die by one whose glory should have been heightened by clemency?

The death of Mary was not a political necessity, albeit the counselors of Elizabeth made it thus appear. The queen of Scotland was not a menace to the English crown, because she had neither friends nor money. She was only a woman who had lost her throne, and in her troubles turned toward the woman whose throne was secure. The compassion of Elizabeth should have been stirred by the exile. She found out that Mary was plotting to escape, and in her rage she signed the death warrant of her captive—an act which tarnishes the lustre of her reign.



#### The Symbolism of the Serpent.

THE BRAZEN SERPENT as it was uplifted in the wilderness, was the type of commercial wisdom. Brass being an amalgam represents the unity of truth and good, or the life wisely directed to serve the ends of righteousness. The fiery, flying serpents are symbols of the doctrine of justification by faith without the works of the law. The church of today in its declension has adopted this apparently easy and comfortable method of salvation. But its members keep on dying, so the bite of the enemy is still keen and his fangs are sharp. The standard of commercial integrity which the brazen serpent represented, is now uplifted in the world. Koreshanity is announcing the principles of righteous dealing, which are designed to revolutionize commerce in every domain.

## General Contributions

### THE STANDARD OF RIGHTEOUSNESS.

The Trial and Test of Spirits Through Revealed and Demonstrated Science of the Existence of the Universe.

BERTHA DINE, MATRONA.

AN APOSTOLIC INJUNCTION of earliest date, to "try the spirits" that manifest through the mediumship of personality and aspire to the control of the personal ego, is one which needs an up-to-date application of the most genuinely scientific, rational kind. Those who are enlightened concerning dispensational truth relating to the signs of the times, know that we have reached the close of the Piscatorial dispensation, and are passing into the Aquarian era—a fact indicated by "the sign of the Son of man in heaven." The Lord's awakened watchmen especially should cherish his prophetic warning that in the "last days perilous times shall come," characterized among other things by men of the world, leaders of thought under the dominion of "science falsely so called," because based upon questionable hypotheses. Such men are they who "are ever learning and never able to come to a knowledge of the truth." The knowledge of the truth is the sole thing in the universe able to make men sufficiently discriminating to "try the spirits" animating the words, deeds, and influences of themselves and their fellows.

Men as we know them are aggregations of thought entities, related and congenitally attracted to a center known as the dominant spirit or presiding personal ego. When spirits or thought entities are disembodied by the corruptible dissolution of the personality they have animated, they immediately seek relationship in or the control of minds still embodied, and regulated by presiding egos attractive to them from some inherent cause. The brains of both mortal and immortal humanity are eternally the habitat of the spirit world. Even the Almighty God "dwells in the generation of the righteous." He dwells in mortal men as his tabernacles, to produce from such as have had his seed implanted in them, a "righteous man" as his holy temple in time both microcosmic and macrocosmic. Person or *persona* means mask or covering. The *persona* of an aggregation of either ignorant or enlightened spirits, releases in dissolution spirits of each quality to go about their business—diabolic or Godly, as the case may be; and existing personalities are constantly subject to their influxes and influences of mental suggestion, according to their mental attitudes, attributes, and qualities. The aspiring church has long sung,

"My Soul be on thy guard,  
Ten thousand foes arise;  
The hosts of sin are pressing hard,  
To draw thee from the skies."

The aspiring church has, however, been characterized by a vast amount of zeal, long under the dominion of



the false science of the "dark ages" just culminating in "darkest England" and "darkest America"—so dark that they indiscriminate "call evil good and good evil."

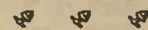
The lower orders of spirits are so full of *diablerie* in these last days, that they are everywhere seeking irrational negatives to obsess, that through them they may keep control of human affairs, by the justification of and appeal to man's most carnal appetites and passions—the love of money the breeding of lust, the abnormal demands of outraged stomachs and fagged brains. Should not these days be shortened by the awaking now taking place under the influence of the rising Sun and Guiding Star of divine-human destiny, 'tis certain there would be no flesh saved. There is, however, a law of foreshortening operative, the truth concerning which is being told, which will shortly cause, a revolution, "a rolling together of the old heavens as a scroll," and a destruction of the "old earth." The devil has but a short time to work, ere his forces will be reduced to the minimum. He is to lose his personal power by the transforming influence of a spirito-natural revolution in mentalities, which will cause men in the natural to think of man rationally and devoutly as the possible Temple of God, which all prevailing fallacy and evil have made "a den of liars and thieves." A great trying of spirits is about to take place. Sin in the flesh is to meet with wholesale condemnation by an erection of the standard of Jehovah, the law of immortality and eternal life.

To attain immortality and eternal life men must "keep the commandments," as scientifically understood by virtue of enlightenment by truth herself, as she is today embodied in a scientific system offering itself as the promised "pure river of the water of life," a universal solvent of all harrassing problems hitherto dealt with hypothetically and disastrously by minds of the nether world, principled in fallacy and evil. All minds in the course of time, reach a point of terminal transformation at which they feel their limitation of helplessness to the point of agony, and cry "Help, Lord, or we perish!" At this point they are transformed by renewal, and compelled by rational demands to accept the truth and live her life which gives birth to the Redeemers of men, the Messianic manifestations suited to the genius of the age due to be ushered in. The age of the Water-carrier is the age of the divinity of natural science, born from above to be the ruling spirit of Arch-natural life—a life of celestial love and spiritual wisdom finding expression in every use to the neighbor that divine-human nature can suggest and art glorify. It is impossible to judge righteous judgment, lacking the science of the law of God, who elects the "Judge of all the earth" and commits to him the keys of knowledge, that he may in due season—in his day of Lordship or Messianic service, unlock all mysteries for the enlightenment of men, and try their spirits by their works, meet for repentance if in obedience to the law.

"Blessed are they that do his commandments." The first act of obedience is necessarily a recognition, a

confession of the "lost Word of masonry," the hidden "Logos" of the Christian ecclessia,—the keystone of its Arch-natural life. A "cloud" is said to have received the Lord out of the sight of men. "The wicked," the inspired Record declares, "are clouds without water," "In the last days evil men and seducers wax worse and worse, deceiving and being deceived" by "lying spirits," because they lack the Science of Universology, "the knowledge of the truth," knowing neither the form nor functions of the universe, nor the origin and destiny of man. The Man whose *persona* is a "cloud" with water, the genuine scientific of life as the ruling power of his life, is the generation or production of the one righteous man Jehovah-Jesus; and he is the continent of the "lost Word," "the keystone of the arch," of whom it is written, "Verily thou art a God that hideth thyself, O God of Israel the Savior."

It is expedient above all things that men should know God, for the day comes when every man shall be tried and judged according as his work shall be. Without the knowledge of God, the science of good and evil, men cannot judge or try their own spirits, nor determine in what they are principled,—what constitutes their supreme love. They cannot "guard well" their own houses. They cannot "do his commandments" unless they know and "love the Lord their God with their might, mind, and strength," and know their neighbors to love them as themselves. Water is a unity of all the forces descending from above and ascending from beneath, to enter into its materialization and the spiritual aura of radiant forces. They who drink of the "pure river of the water of life" shall never thirst again for truth or righteousness, for it enters into the composition of their very bodies to dissolve and transform them till their aura indicates the presence of the image and likeness of their Lord; and they, when tried by fire, shall indicate that they "have been with Jesus" in the furnace of affliction, the hells of mortality, and are pure, even as he is pure, delighting to *do* the will of God.



#### SIMPLE LESSONS IN KORESHANITY.—NO 3.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

**C**AN YOU GIVE an illustration or instance of the operation of the law of virginal propagation in the human kingdom? **Ans.**—Yes; history records an instance. But let us premise a reason by noting that the period of time for the production of the perfected fruit of the cosmos is so great, and the mutations in the degrees of ascending and descending life are so numerous, that memory of them and the knowledge of the law of their operations, are sometimes lost to the world. The historic instance recorded is that of Jesus of Nazareth. He was of a type of manhood which had become extinct. He was born immortal; his anatomy and physiology—or, to express it differently, his form and function, were distinctly different from that of



other men; and it required the operation of the law of parthenogenesis for his production. The *minutiae* of the anatomical and physiological differences between the mortal and the immortal forms are most absorbingly interesting, but are beyond the present scope of these lessons.

Jesus the Christ was an instance of the finished work of involution; he involved essential experiences and substances from all forms and functions of life; and it was said of him that "He is the first-born [the highest born] of every creature." No creature can be born higher than he, for he was the central Man, who reached perfection as the apex of all creation, the culmination of universal activities. Thus he was the Seed of the universe, from which the universe begins again to be evolved. Thus the work of involution and evolution is continuous and the processes are coördinate and coincident, having beginnings and endings as to periods or epochs; but the processes are unceasing, because creation is continuous and eternal.

The cycle of time required by the universe to perfect its Seed is God's year, the year of Mazzaroth, marked off by that movement in the heavens called the precession of the equinoxes, covering about 24,000 calendar years; and this Seed is God himself, the perfect Man. All things, when understood, point to the unity of the universe, the oneness of the physical cosmos and the corresponding human life that is incubated within it.

QUES.—How are the four kingdoms of the universe related? ANS.—Through the laws of interdependence. They are structured one above the other, in regular gradation, from the mineral to the Man—not the animal man with whom we are so familiar (he is a passing shade, ephemeral, mortal; as to his form, he is here today, gone tomorrow, constantly in a dying state); but the real, immortal Man, at this time an "extinct species;" the Man made in the image and likeness of God—for he was God in his objective appearance. When God in his due season clothes himself with his own personal form, he demonstrates that he is human, that he is Man. The several kingdoms of the universe, with their myriads of forms of life, as at present existing, are but the stepping-stones by which life progressing from the lowest kingdom reaches perfection in Manhood in the seed of the universe—which seed being the universe involved in its least form, must of necessity involve all forms and all experiences; and these kingdoms are the means for such requirement; they are the means to the end. Thus their interdependence, their unity, is patent and axiomatic.

QUES.—Point out another illustration that these kingdoms are related. ANS.—They are bound together by a unity of laws which pervade and govern them all. Swedenborg's science of correspondence is in reality the science of application or adaptation of a law to differing degrees of life. Correspondential analogy is another expression for the same thing. Each law or rule of action operative in one domain has an analogous or corresponding operation in every other domain.

This is necessary in an harmonious whole. In such a wholeness nothing can be lacking; nor can there be anything superfluous. All law exists from a necessity for such a rule of action. Other than those of this character there are none.

QUES.—State another instance of interdependence. ANS.—It is observed in the operation of the general law of appropriation, absorption, or eating. A moment's reflection will show how the vegetable absorbs the mineral, and how the animal appropriates the vegetable. Man feeds upon both the animal and vegetable—and God appropriates man, perpetuating his existence by absorbing human beings into himself, when they have reached that degree of development which fits them for such appropriation. This is the "supper of the great God" to which such persons are called. This is a scientific fact, known to Jesus the Christ, who said to his Disciples, "I will be in you and you in me;" also, "Except ye eat of my flesh and drink of my blood, ye have no life in you." When by translation, he was metamorphosed to his spiritual equivalent, he was eaten or absorbed by them. It stands out in bold relief how the modern Christian church holds on to forms and verbiage from which all knowledge has departed; they have only the cadaver from which the spirit and soul have fled. They do not believe their own Scriptures nor doctrines—for we hold it to be an axiomatic fact that one cannot believe that which one does not in some way know. The modern Christians know neither the law nor the fact of this appropriation. They are both blind and leaders of the blind, and both leaders and the led have fallen into the pit.

QUES.—We now understand fairly well that the universe is a structured whole, an integral, perfect, eternal thing, and the only thing of its kind in existence; and that its functions are performed through the interaction of its two coördinating factors, operating through its four general kingdoms; and that its laws or rules of action are harmonious and universal, running like golden warp through the woof of life. Now answer, *What is life?* ANS.—Let us endeavor to get a primary and general idea. Jesus said, "I am the way, the truth, and the life." God is the *life* of the world. But the question is, *What is life?* Life is the coördination of matter and spirit in its appropriate form, producing motion and manifesting consciousness. The physical universe, *per se*, manifests motion, but without consciousness; it is actuated by the conscious mentality of God. He is the primary origin of all its motions. Then there come the myriads of degrees of consciousness, extending from the amoeba (which is only an embryonic stomach with sensation) up to God, in whom universal consciousness obtains, constituting his omniscience. A form, with its inherent spirit, manifesting motion and consciousness, embraces the activities of life. Life is persistent interaction correlating form and function. The perfect form, actuated by a corresponding spirit, manifests immortal life, because it involves all the elements of its own perpetuity; hence, it is persistent in the extension and reproduction of that life. All other forms of life are partial, incomplete, persisting temporarily. Such forms are transient theaters where spiritual forces disport themselves. All, however, tend towards and leading up to, and having their destiny in, that perfect form associated with its perfect spirit, constituting the positive pole of universal being, which is Deity.





## In The Editorial Perspective.

THE EDITOR.



THE EMPIRE OF THE SOUTH is a particular designation of those American states which lie south of the Ohio and Potomac rivers, and east of the Mississippi. The territory embraces half a million square miles, the highest portions being in the Alleghany and Cumberland mountains, with gradual slope toward the Mississippi, the Atlantic ocean, and the Gulf. That many resources of the South are just being discovered and developed, is proven by the fact that *rapid* progress along industrial and commercial lines has just begun. In this progress we find but a suggestion of the character of the future which lies before the South. The industry and commerce of the Southern states have removed for the most part, the effects of the American civil war, in which struggle the Southern people depleted their stores of wealth and stocks of encouragement. But the American nation could not do without the South; the North spent millions of dollars and sacrificed hundreds of thousands of lives to the end that the tie be not completely severed. The two great sections of the country are bound as in indissoluble union. For many lines of industry and commerce, the Southern states constitute the foundation. Its prolific growth of cotton, the great American staple product, has given employment to hundreds of thousands of people in field and factory; and through the instrumentality of cotton, American commerce has been pushed to the uttermost parts of the earth. But cotton has been grown in the South ever since the Republic was founded. There is more to the South than possibilities in cotton-growing; and it has more questions to settle than that of the American Negro, and more evils to be eradicated than the manufacture and use of whiskey and the cultivation and use of tobacco. The South is not alone in the need of great reforms; the elements of righteousness are needed everywhere. But the fact remaining for present consideration is that the South is rapidly developing. Perhaps no Southern state is making more rapid progress than Florida, the peninsula embracing the southernmost part of the United States. Florida constitutes the *nexus* between the temperate and torrid zones, and combines the elements of both; it is the apex of the Empire of the South, the first to be discovered, and the last to receive a great impulse in the line of rapid development. The conditions of the South are bound to change to a very marked degree during the next few years; but no state is destined to undergo such rapid changes as Florida, and no parts of the State are likely to show more marked improvement than the Southern and Western. All the work of development of the South is now done along the old lines of competition, in which one portion of the country is arrayed against another. The highest types of development and culture are not possible where there is a continual conflict of interests. That is the reason why the Koreshan Unity seeks to inculcate new conceptions of the uses of activity in the preparation and disposition of the products of Nature and art. Are the interests of the individual or corporation of so great importance that the interests of others must be lost sight of in

the service of self? If the state of Florida should adopt Koreshan methods in the conduct of its affairs, it would far outstrip the most progressive states of the North or West in a decade. It would attract to our towns and cities the most progressive people; there would be more produced with the same expenditures of energy. Its people would be happier, healthier, and wealthier in common ownership, in the conscious service of humanity in the institution and establishment of a great system of human relationships. The South is already beautiful and picturesque; it is beautiful and picturesque in its wildness; but under the hand of culture, the forests may be changed to parks, and the fastnesses of the mountains in the Carolinas, Georgia, and Tennessee—in which are now relics of Revolutionary days—may constitute great national reservations, where the beauties of Nature may be observed under all conditions of refinement, instead of meeting the coarse elements of the mountaineers. When the spirit of perverted commercialism gives place to the forces of true scientific progress, the EMPIRE OF THE SOUTH will harbor the forces of a new Royalty; for in the South the Almighty is to manifest his power in the establishment of the new orders of the coming civilization.

An effort is being made to revive public interest in astronomy. Professor Pickering advocates the organization of all observatories for the promotion and advancement of the interests of astronomical research, with a view to soliciting large amounts of money to pay the expenses. It is said that the work must be pursued along new lines, and the system as well as methods of presentation made to take new forms of interest. An expedition is now sent to the far West for the purpose of making special investigation of the sun's surface by means of the new spectroheliograph, which is expected to assist in determining the wave-lengths of the solar light. When plans are all under way for the minutest observation of all the peculiarities visible in the sky, with the astronomers working day and night on the verge of some fancied discovery which might make a few of their number noted in the history of astronomical speculation, it will perhaps be a source of wonder why the *people* generally do not take greater interest in what absorbs the class of star-gazers. The cause of the people's interest in politics, in government, in industry and commerce, as well as in phases of religion and morals, is not far to seek. It is because these subjects have to do with the personal welfare of the people, with their bread and butter, and comforts and customs in life. The people are tiring of scientific speculation, except in so far as they are sensational. Modern astronomy, while it prevails almost universally, has not received marked support from the people themselves. The majority of people acquiesce in scientific projects without feeling any particular or personal interest. Without arousing the people to the pitch of intense interest in which they can see some *practical end*, astronomy can never amount to anything as a very great intellectual or moral force. It



will continue to be a *failure*, as it has in the past, utterly devoid of any phase of practical interest or application, without—so far as the formulated system of theoretical astronomy is concerned—rendering any service to the human race in any line of activity. But does not the Koreshan System have a great deal to say concerning astronomy? It does; but it is for the reason that the theory, as well as the purpose of the system, is so radically different from the prevailing system, that we have so much to say about world-building. Let the people once see that their highest interests along all lines of activity, even in practical application of mentality and power in industry and commerce, whereby the greatest results may be obtained from the least expenditure of energy, may be subserved through the principles of universal economy—and the people will take *personal interest* in the study, promotion, and application of the Koreshan Astronomy. When the laws of cosmic construction are known they can be applied in all lines of constructive effort. From the pattern of the great natural universe, the true form of government and of society, and of all organic effort, may be derived; so that the burdens of the present chaos may be removed and the world harmonized on the basis of that equity which the Creator himself follows in his government of the cosmos. The Koreshan System is so scientific, so natural, and so obviously true in all its conclusions, that it will not be long ere its messages of scientific order will be heard and obeyed in every civilized portion of the world.

The lessons of the Presidential election are numerous; the newspapers are full of deductions from the basis of the results. Doubtless the field has been pretty well covered in a general way by writers who assume various attitudes toward the results and issues. But perhaps all the points have not been noticed; and THE FLAMING SWORD may make particular observations of the political horizon from time to time from the Koreshan point of view. We may now observe with wonder the marked contrast between the recent election, and that of 1789, when Washington was unanimously elected the first President of the thirteen original states. At that time there were not over a half million voters in the nation; there were no railways, nor telegraph lines; and weeks and even months elapsed before accurate and definite news of the election reached the people. Things have radically changed since the first American Presidential election; the nation has grown immensely, as it now extends from the Atlantic to the Pacific, and from the great Lakes to the Gulf, with colonial territories in the tropics and the far East, having now a total population of over 80,000,000, with a voting power of nearly 15,000,000. On November 8, these 15,000,000 voters recorded their choice on ballots submitted for count by the election judges in the thousands of voting precincts throughout the country. In a few hours after the closing of the polls the general results were known at every point in the nation reached by telegraph or telephone. The national committees and the newspapers were in close touch with the great sources and circumferences of information concerning the election. The sending of the news of the election to all parts of the country in the course of a few hours, constitutes one of the

great wonders of modern achievement. The masses of the people desired to know; and the newspapers and the committees met the demand. No such result could possibly be obtained without some kind of system or order. Under the enthusiasm and excitement of the election there was a willingness to serve the public. Though the operators were busy until late hours, and perhaps thousands of them were tired, there was no thought of striking for higher wages nor of refusing to give out the news. When public service is reduced to a scientific system and conducted from the basis of love of service of the people, still more wonderful results will be obtained. Eliminate the element of the love of money and substitute for it genuine love of the neighbor from the basis of common interest and coöperation, and the achievements of the people of enlightened nations will characterize the new era of human civilization.

No one having made any particular observation of the uniformity of the operation of the laws of the universe, can say that anything takes place without some operative element of cause. To all who believe in the immutability of law, there must be something singularly striking in the fact that peculiar movements along communistic lines obtain in the human race. It must also be noticeable that species of the animal kingdom are markedly gregarious. There is no more remarkable instance than that of the bee in the insect world. The contention that communism conserves energy, is fully demonstrated in the hive; and withal the principle of the kingdom or empire is shown in the life of the bee. For several years the attention of the American people have been directed to the Doukhobors, the Russian communists who emigrated to Canada under the leadership of one Peter Verigin. Those people are undoubtedly under the guidance of some aggregation in the spiritual world, having now a representation in the natural world, in the form of a following. Just what relation that aggregation sustains to the establishment of the divine kingdom, for which they pray, will doubtless be made apparent in future years. The Shakers are noted communists, and so are other societies that have adopted the principle of common interest. All those movements tend in a given direction. There must be a culmination of those forces which move them—an objective point, a center of aggregation for a final fruitage of an age of endeavor in progressive lines. That culmination is reached wherever the science of communism, or the science of true social economy, is revealed and applied. The very integrality of Koreshanity, with its impress and seal of demonstration, must ultimately distinguish the Koreshan System as declaring the final message to the world waiting to be redeemed from the curse of competition.

The Government of the United States is a phase of communism, a phase of socialism; so are the common family, the college, the church, and institutions of industry, and commerce. The great natural system of human relations will involve all these phases in one great system of control, in the unity of church and state, and all secular societies and orders, and commercial movements.



# The Open Court of Inquiry.

THE EDITOR.

## The Flood of the Noatic Age.

"Was the Bible narrative of the flood and the preservation of the family of Noah, intended to account for the origin of the different races and colors of human beings? If the flood was not a deluge of water, such as we drink to sustain physical life, and the human race was not at that time reduced in number to eight persons, what is the meaning of the expression 'eight souls,' as applied to them by Peter? Are the Negroes of the present time the children of Ham by lineal descent?

Peter wrote: "Wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us." Did Peter mean that Noah and his family were saved by the water of the flood? If so, from what did it save them? It is generally supposed that they were saved from the water of the flood, not by it. If they were not saved by the water of the flood, what kind of water was it that saved them, and from what did it save them? Also what did Peter mean that the figure of baptism was like—the water of the flood, the ark, or something else? Are we to understand by Peter's language that he understood that the means, the water, by which Noah and his family were saved, was a figure, and that the baptism of which he spoke was also a figure? If so, of what? I will state that I have been a dozen years trying to get the Koreshan statement that Noah's flood was a flood of fallacy, to fit all the Bible statements concerning it, but so far I have been unable to do so. If you would give a clear explanation of it I should be glad."

We cannot do more in one article than merely touch a few important points relative to the much discussed subject of the flood of the Noatic age. It has been stated that the flood mentioned in the Bible was not a flood of water, such as descends from the physical clouds, but a flood of fallacy. Now, that is but a single point; and it would be impossible for a mind not possessing the scientific interpretation of all other points in relation to the flood, to see the real fitness of things as existing between that one point and the narrative of the deluge. To enable one to see all the statements clearly would perhaps require a volume setting forth the flood in detail, according to the scientific analysis of all the conditions which obtained as represented in the account of the flood.

The deluge to which the Bible refers occurred in the domain of human life. The flood destroyed people at that time

a good deal in the way in which the Lord's people are destroyed through ignorance—"from lack of knowledge." Again, it was the old order of things that constituted the world destroyed by the flood; it terminated the dispensation, and ended the old church relations. Another sense in which the world was destroyed was through its involution in Noah, and its transformation in him. A flood of fallacy swept the world, and the eight souls were saved from that flood of fallacy, and carried safely through the ordeal in the prepared ark. But in order to understand these statements, as well as the statements of the Bible concerning the flood, we must know *what* and *who* Noah was; who constituted his family; the nature and character of the ark; what was meant by the water; what Noah's sons were—and so on, all about the entire flood from beginning to end.

In the first place, Noah was the Messianic character of that period. He was the Messiah, the ark, a preacher of righteousness, and all his family, as well as all the animals, in one. Thus, to understand Noah himself is to know the flood in its details. From the age preceding him he infolded all those animal principles of the divine life which were necessary to constitute him the Savior of that dispensation. He was perfect in his generations, because he was the perfect man of that period. His family were infolded in him. It is not said in the original texts that there were eight *persons*, but "*eight souls*" saved, or eight lives; but it is said that Noah, instead of being the first person out of a group of personalities, was the *eighth*. So he was, because he was the beginning of a new series by virtue of the fact that he infolded seven others; so being the *eighth*, he was the natural continent of the involution, the first of the new series. An octave in music embraces seven whole tones; a succeeding octave depends for its beginning on the eighth note.

The eight souls, therefore, were seven principles of divine activity which in this age, are known as the seven churches. The seven souls or lives

were all in Noah in the simultaneous order; they were his family. The events took place primarily in relation to him and the higher spheres of life. After the projection of himself into the race, corresponding things took place in the development and progress of the churches, so that his family spread through the peoples of the world—so, in recording the manner of the division of the people after the flood: "These are the sons of Ham, after their families, after their tongues [languages], in their countries, and *in their nations*"—and so on, with Shem and Japheth. *Ham* was a principle of life involving specific qualities of substance, which in their dissemination in and through peoples, perpetuated that principle in humanity which creates a dark pigment under the cuticle; so that the Negro race today has descended from Ham through the descent of the Hamitic spirit—not through any mortal or sensual lineage from a natural son of Noah.

The old world was destroyed by the water *from* which Noah and his family were saved. Noah was saved *by* water also—by the flood with which he had to do; and that was a *flood of truth*. The deluge has two antithetical aspects, and from the basis of each there are true and specific interpretations of the narrative, according to the "sense" or degree in which the principles of interpretation are applied. There are also correspondingly, a number of false interpretations,—one of which is the common interpretation, in which the narrative is applied to the supposed mortal relations of Noah to his family, to physical water, and to the physical elements. As the flood of truth saved Noah, so *in like manner*, the divine baptism was a factor in the salvation of this age—which baptism, as some translations have it, was an *antitype* of the flood; so that the flood was a type or figure, like unto which, as the antitype, was the baptism of nineteen hundred years ago.

Floods in the natural world are caused by an outpouring from the clouds, forming bodies of water. The divine baptism was an outpouring, the



product of which in ultimates, is the divine science. The difference between the Noatic age and this is, that the "world that was," was terminated by the flood; the world now is, is to end by a conflagration or fire which will spread to the thousands. Both the flood and the fire are saving processes, and at the same time destructive processes. It is a fact abundantly taught in the Bible and Koreshanity, that through death man is saved from death. Likewise Noah was saved *from* the flood *by* the flood.

We do not intend to convey the idea in this explanation of the flood, that the narrative of the flood is *figurative*, but rather descriptive of things which actually occurred—not in the domain and plane as usually conceived, but in human life—in the life of Noah; not in the external affairs of peoples, but in the Messianic seat of life and in the line of results of that Messianic appearing. Noah's ark was primarily Noah himself, just as Jesus was the door of the new age or dispensation, as well as the sheepfold, containing all the sheep of the Jewish dispensation.

Jesus contained the city of the living God, the church of the Firstborn, an innumerable company of angels, and the spirits of just men made perfect; and there obtained in him those activities and relations in the world in its least form, all those things which if described, would amount to nothing else than a description of what the universe itself contains. Likewise, Noah involved a dispensation; and to understand the flood, we must know how to read the character of Noah as to his interior and exterior relations.

Noah's flood was a reality in its primary and antithetical aspects. But before one can comprehend all the details of the Bible narrative of the flood there must be some general comprehension of the laws and principles of life as actually operative in the lines of divine progress through the ages. Symbolism, according to the Koreshan System, is *not* comprised of "figures of speech," nor non-realities, but is the language of form as taken from a lower domain and made applicable in a higher. The Bible in its every statement is just as *mysterious as it can be*, to him who does not possess some degree or power of its correct interpretation.

#### THE KORESHAN FRUIT INDUSTRY.

##### The Unity's Exhibit Contains a Large Display of Fruits.

The editor of the Jacksonville *Times-Union*, in his issue of November 1, had the following to say concerning the Koreshans at Estero: "The natives may not approve of the faith of the Koreshan Colony in religious matters, but their faith in Lee County, as illustrated by their work, should be heartily approved. The writing of members of the Colony is attracting attention not alone to Estero, but to the whole of Lee County." The author of the lines quoted has had opportunity to observe the fact that a number of Florida papers have reprinted Estero articles from the *Press*, but also that articles written by us for the daily press have called attention not only to Estero and Lee County, but the whole State of Florida.

The faith of the Koreshan Unity in Lee County with its many resources, is shown by the fact that as a secular corporation engaging in a number of lines of successful business, the Unity left a field of prosperity in the North for the advantages of the South. The Koreshan Colony has been in Florida for the past ten years, giving these people ample opportunity to gain some insight into the wealth of Southern Florida in general and Lee County in particular. But it has been about one year now since the removal of the main lines of Koreshan industry to Florida. A surprising number of improvements have been made in one year; and today there is offered to these people a greater amount of substantial encouragement than ever before in all the history of their movement.

The impression seems to be current that the Koreshans are not fruit-growers. True it is that they have not expended all their capital in orange lands and trees—for any one visiting Estero can readily see that many departments of industry exists here. All the essential features of a growing community—educational as well as moral, with social refinement, are developed alongside efforts at production from the soil through grove and field. But if investigation be made of the groves of the Unity, enough is seen to justify the faith of the Koreshans by their works—to even surprise many familiar with the history of the Florida orange industry.

The Koreshans have about seventy acres of orange lands in cultivation, containing over 3,200 fruit trees, of which at least 40 per cent are bearing trees. Of grapefruit alone the yield this year is

about 600 boxes; and the estimated crop this year, of all the fruits together, amount perhaps to over 1,400 boxes.

We would call special attention to the Koreshan Exhibit at the Tampa Fair. There is sufficient fruit to be displayed in their exhibit to make an excellent showing. A large pyramid, about six feet in height and nine feet base, will contain over a ton of grapefruit. The fruits in the Unity's exhibit, all told, amount to about fifty boxes. We think some very fine specimens of several varieties of grapefruit will be shown—some of the Bright variety measuring sixteen inches in circumference. Some specimens of the "Forbidden fruit" measure twenty-five inches in circumference. An interesting exhibit of the Unity will consist of a collection of grapefruit clusters, not only large, but beautiful and symmetrical in form of cluster.

The printing department at Estero has been busy for several days past printing cards explaining the various articles contained in the Koreshan Exhibit. In themselves the cards will constitute an attractive feature. They are printed in red and black on white card-board. Everything exhibited will be properly explained by card. In looking over these cards for the various fruits grown here, we were greatly surprised to note the immense variety to be displayed—almost everything in the fruit line in Florida, will be exhibited by the Koreshans, as grown on their trees at Estero.

Well-informed visitors at Estero express surprise at the great amount and fine quality of fruit grown here. "Why," they say, "you have more fruit than even many of those who make a speciality of the orange and grapefruit business." Also, that the articles from Estero to the *Press* have not only not overdrawn the conditions and developments at Estero, but that we have not told half there is to be seen. But what do the Koreshans do with their fruit—nobody ever sees much of it being shipped? They have a home market. Here, there are nearly 200 people who, themselves, like fruits of all kinds. They are fruit-growers and fruit-consumers. They have demonstrated that their fruits are choice; they get some returns from their work in the eating, which is the best proof of the pudding. But the substantial evidences of their progress in the various lines of Florida industries will appear in the Agriculture Building at the Tampa Exposition.—*VERITAS*, in Ft. Myers (Fla.) *Press*.

We are rapidly approaching the time of triumph of truth and the failure of fallacy.



## List of

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

#### The Pamphlet Series:

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.*

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.*

#### The Tract Series:

2 cts. each.—*The Covenant of Life: A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German)—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.*

#### The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$1.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

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### EXTRACTS FROM LETTERS.

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"It is now a year since your removal from Chicago to Estero, Florida; and during the time of the suspension of THE FLAMING SWORD, I studied the CELLULAR COSMOGONY and THE IMMORTAL MANHOOD with a great deal of interest. Although leisure hours were very few, I still managed to read them through. Unlike many other books (excepting the Bible, which contains all knowledge and experience), these books say much with few words; for it is not the amount, but the quality of that which we read that helps us.

"During the reading the question would often arise; 'Is it possible that educated people and noted scientists can doubt the truth of such a theory?' If all life develops in a cell, and the principle of cellular life is universal, and all law uniform in its operations, the logical conclusion would be that our earth is a cell also. This has been proven by actual experiment on the Gulf Coast of Florida, and is therefore built on the solid rock foundation of a demonstrated premise. The educated people and scientists must know that the theory is true, for I think they are not so foolish as not to—but they are afraid to own up to it, as it would greatly interfere with their positions.

"In spite of all this, you are making headway. Your strong and determined purpose gives an impulse that sends a mighty influence out to the world that you are right. A true theology must have a true cosmogony; for the universe is the expression of God, and God is the impression of the universe upon a center. The Koreshan Universology teaches that infolding or involution and unfolding or evolution are eternal co-ordinates, making cause and effect identical—because ultimately, cause produces itself again. You furnish a very nice example in the oak and its seed, the acorn. The oak infolds and produces the acorn, which again unfolds the tree. The vital spirit or inherent principle is continually persistent. The germ always unfolds again. Divine truth (all truth is divine) teaches that this is true. The Bible was meant to be understood, not blindly venerated. It is a pity it could not have been thus explained long ago.

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#### Important Foreign News.

Unconfirmed reports that Port Arthur has fallen have been current, though there is news that the fighting continues. It was said also that Gen. Stoessel has asked for an armistice. Both armies in the vicinity of Mukden are inactive, each preparing for winter; so fighting may not be resumed in that quarter until spring.

Japan has unofficially made peace proposals to Russia, through proper diplomatic channels. These offers or overtures are rejected by Russia, which were that the United States take the initiative in intervention. The plan was favored by Great Britain and Germany, but for the present the President declines to act.

Europe is pleased with the results of the American election; the press calls it a vote of confidence; congratulations are sent to Roosevelt by the Kaiser and other crowned heads.

German emperor institutes radical reform in lese majeste cases, promising liberal pardoning power in such offenses.

#### Happenings in America.

The American corn crop for 1904 is estimated to be 2,500,000,000 bushels. The old crop is said to be exhausted, and on account of the war in the East, the prices may be good for the farmers.

The Santa Fe railroad and a large cereal company are urging the Government to adopt rice as the staple food for the army.

Representatives of capital and labor dine at the White House with John Morley, the noted Englishman.

The socialist candidates receive a total vote of 600,000; four years ago the vote was less than 100,000.

Grover Cleveland declares that modern "charity is a cloak for purse-proud vanity."

President Roosevelt will urge Congress to revise the Philippine tariff schedule.

The prohibition vote in Indiana has doubled in four years.

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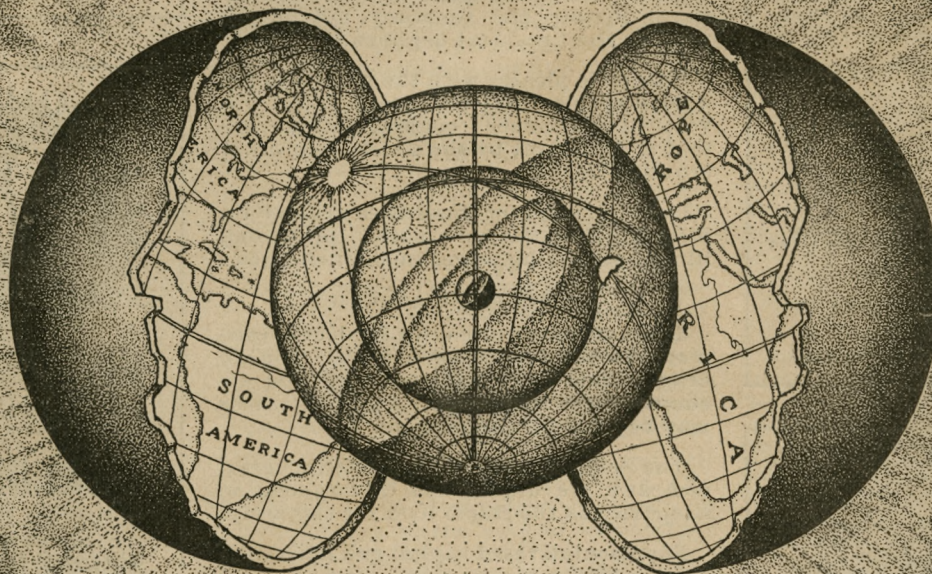
# THE FLAMING SWORD

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NUMBER 25.



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